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#### REVIVALS OF RELIGION.

By REV. M. L. GORDON, M.D.

THE gift of the Holy Spirit in wonder-working power to the Christians assembled in Jerusalem on the day of Pentecost, stands recognized as the first and typical Christian Revival. That was the beginning of the long series of gracious manifestations of the Spirit of God whereby he has been pleased to quicken, cheer, humble and strengthen his people, and to confound, convince and convert the careless and unbelieving.

While we should be going counter to the methods of that Spirit who ever works in liberty, to demand or expect as a sine qua non of genuine revival the presence of each individual characteristic of that first great Spiritual movement, a study of some of its features may form an appropriate introduction to the subject which we have met to discuss and pray over to-day.

We begin by noticing that it was a divine gift, a divine work. This is evident from the fact that it was promised and prepared for. The more spiritual of the Old Testament seers looked forward to it as Moses looked from Nebo upon the Promised Land. The prophet Joel comforted and cheered the chosen people in the midst of the sore afflictions which pressed upon them, with the promise of a better time coming when the Spirit, the Fountain of all blessing should be poured out upon all flesh, and their sons and daughters should prophesy, their old men dream dreams, their young men see visions, and to the servants and hand-maidens even should the blessing in all its richness extend. John the Baptist spoke of a greater one to come, who should baptize with the Holy Spirit and with fire; and our Lord himself made special and repeated promises of the coming of a Comforter and Strength-giver who should be

<sup>\*</sup> A Paper read at the Missionary Conference of Osaka, Japan-

more to his disciples than even he had been to them in those three years of blessed discipleship and companionship.

The divine character of the gift is further shown in the time and manner of its bestowment. It was no accident that the dispensation of the Spirit was inaugurated at the feast of Pentecost; that feast which brought together the largest number of Jews and proselytes from the most widely separated lands.

Again, the manifestation was sudden. The disciples knew not the day nor the hour when the gracious visitation should be made; and so although they had prayed for, and were anxiously awaiting his coming, the sound which announced his approach broke with surprise upon their ears, and they doubtless, as well as their hearers, were amazed and marvelled at the new power given them.

We notice, thirdly, that the divine character of the gift is shown by its manifest power. The "sound as of a rushing mighty wind" which "filled all the house" was not of earth; it came "from heaven." The "tongues as of fire" were of divine not human origin. The Spirit with which the disciples were filled and which is the only adequate explanation of the new and strange power which henceforth characterized their lives and preaching—in such sharp contrast with Peter's denials, and Thomas' doubts, and the utter despondency of the two Emmaus-going disciples—was "the promise of the Father," "the power from on high," given in accordance with the promise of Christ.

But if this Pentecostal blessing was a divine gift, a divine work, it is clear that it was also a resultant of human action. In a true sense it was the work of man.

Note first that the promise of the Spirit was coupled with a command,—a command to obedience. "Behold I send forth the promise of the Father upon you; but tarry ye in the city until ye be clothed with power from on high." If the disciples had refused thus to tarry, if they had been disobedient to the Master's words, we have no reason to think the blessing would have come. That this connection between the divine gift and human obedience was clearly understood by the apostles is shown by Peter's words as reported in Acts v. 32. "And we are witnesses of these things and so is the Holy Ghost whom God hath given to them that obey him." The blessing was therefore a resultant of divine grace and human obedience. This was not, of course, that obedience which would claim the divine presence as its desert. It was that obedience which springs from faith working by love, which indeed is faith.

Again, the blessing comes in answer to prayer. The relation between prayer and the gift of the Holy Spirit, so beautifully represented in the descent of the "Heavenly Dove" from the opened il,

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heaven upon Jesus as he stood "having been baptized and praying," was further indicated early in our Lord's ministry by that strong comparison: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" It is clearly seen also in the declaration of Our Lord in John xiv. 16. The Divine Redeemer could say, "I will send Him unto you," and again "I will come unto you," but He also says, "I will pray the Father and He will give you another comforter." The importance of prayer in this connection is also well shown by the narrative in Acts (i. 14) a verse which we may well keep in mind to-day. The disciples prayed; they all prayed, they prayed without distinctions as to clergy and laity or as to sex, the women, however, being especially mentioned; they continued in prayer; they were united, of one accord as touching the blessing sought.

We notice, once more, that the gift of the Spirit followed teaching. There was nothing fortuitous in the fact that the Out-pouring of the Spirit followed the three years ministry of Jesus of Nazareth. The divine wisdom and order are manifest in it. In vain does the rain fall and the sun shine upon the earth if the seed be not sown. The parable of the sower emphasizes an essential feature of the divine economy. I do not hold that the Holy Spirit's working is strictly limited to those who have read or heard biblical truth, but the honor put upon the Bible by its Divine Author is plainly visible in the fact that the dissemination of its truths has been so intimately associated with the most marked workings of the Spirit of God. It is God's gracious way to give the increase after Paul and Apollos and the great company of Christian workers whom they represent have planted and watered the seeds of truth. Although He is the Spirit of all Truth it is especially the truth as it is in Jesus that He impresses upon men. It is the Christ of the Bible that the Spirit glorifies. And the promise of the constant presence of Christ even unto the end of the world is given to those-and so far as I can see, to those only who by lip and life, by word and work, teach the observance of those truths imparted to men by the Son of Mary, the humble Nazarene, during those years of arduous self forgetting seed-sowing.

A revival is therefore a gracious and unmerited gift of God, a work of God. It is also a resultant of human effort. With these two statements we form the perfect sphere of a great truth, a truth essential to successful Christian work. It may seem to you needless that I should here and now thus dwell upon these two statements, as the systems of theology which neglected either side of the great truth, belong to a past age rather than to the present. True enough.

But it is one thing to recognize a truth theologically; it is quite another to make and keep it a practical working power in our daily lives; and a truth lying dormant, fossilized in the mind is often equally disastrous, though perhaps less noticeably so at the time, with a flagrant theological heresy. In this connection we may recall the fact that the most zealous and successful Christian workers often emphasize in their preaching the very truth which from their theological positions we should expect them to keep in the background. Thus the burden of the early preaching of Wesley, the Arminian in theology, was, "Are you filled with the Spirit?" "Be filled with the Spirit." On the other hand Finney, a Calvinistic theologian, begins his lectures on Revivals with such sentences as these: "Religion is the work of man." "It is something for man to do." And in his preaching a favourite text was, "Make to yourselves a new heart."\*

Closely allied to, if not identical with, the question of the nature of revivals is that of the excitement often attendant upon them. There is no question concerning revivals of more practical importance than this. In it center all, or almost all, of the many objections that have been and are urged against revivals, and around it cluster the dangers which even the warmest advocates of revivals recognize and admit; and it is here, if at all, that we can, with our limited time, touch upon these important phases of our subject.

It is not necessary that I speak in detail of the various forms of excitement which have at different times attended revivals of religion. They are familiar to all. Christians of calm temperament, of cool judgment, of advanced culture and refinement often witness in revival seasons things which their taste and judgment do not approve. Such things suggest doubts in many minds of the value of such seasons, and not a few Christians have been driven by them into distrust and dislike of revivals and revival methods.† This is therefore a most serious question, one deserving our careful consideration. It is an argent question also for such excitement is already a part of the experience of the Christian Church of Japan. Let us look at it then in the light of the first great Christian revival.

<sup>·</sup> Cf. Prof. Tucker in Andover Review for March, 1884.

<sup>†</sup> Thus concerning Mr. Whitefield who was called "a Vagrant Enthusiast," with "an ill-pointed zeal," the General Association of Connecticut in June 1745, voted as follows: "Whereas there have been of late years many errors in doctrine and disorders in practice prevailing in the churches of the land which seem to have a threatening aspect on these churches, and whereas, Mr. George Whitefield has been the promoter, or at least the faulty occasion, of these errors and disorders, this Association thinks it needful to declare that if the said Mr. Whitefield shall make his progress through this Government, it would by no means be advisable for any of our ministers to admit him to their pulpits, or for any of their people to attend his Preaching."

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It is very plain from St. Luke's account of the Pentecostal blessing that the actions of the Christians were marked by considerable excitement. Even though there had been no other attendant circumstances of the kind, the speaking with tongues was of itself enough to amaze and perplex the devout men gathered in Jerusalem from all parts of the known world. It clearly appears further that some of these devout men were offended. The rejoicing Christians as seen from their eyes were laboring under unnatural excitement, and so they mocked at them as drunkards.

The history of the infant church at a little later stage of growth shows the continued presence of the Holy Spirit, and the power of speaking with tongues as one sign of that presence. The fourteenth chapter of First Corinthians clearly indicates a good deal of excitement, more or less confusion resulting therefrom, and in the mind of the ardent but judicious Apostle to the Gentiles, not a little apprehension lest the cause of Christ should be really hindered by these extraordinary experiences and utterances of the Christians.

Excitement in connection with revivals is, therefore, no new thing. It began with the first great Christian revival, and was often a marked feature of the Christian meeting in Apostolic times. Indeed it could hardly have been otherwise. The treasure is divine, but the vessels which receive it, being earthen, are weak and fragile. That the presence of the Spirit of God in man convincing of sin, creating a new and pure life, or enduing with power from on high for the work of the Gospel, should produce mental agitation and put a strain upon his weak physical frame is no more wonderful than that the working of one of our mammoth engines should test and strain the timbers of the vessel which it moves. Moreover, Satan does not willingly lose his hold on his followers. That he should not without a struggle yield them to the full service of that "Power from on high" might reasonably be expected; that he will when possible use the weakness and imperfections of earnest Christians to bring reproach on the cause they seek to serve is only natural; that he should at times so blind their eyes that they do not discern between excitement resulting from the working of the Holy Spirit and that otherwise produced, is shown from history, and has biblical attestation in the Apostolic injunction, "Beloved believe not every spirit, but prove the spirits whether they are of God."

Whether there was in the excited conduct of the Christians on the day of Pentecost any manifestations of human infirmity or not, the chronicler does not tell us. But St. Paul's words to the Corinthian Christians are of unmistakable import. There was much that could have been, and ought to have been restrained. "Be not children in understanding. It is better to speak five words that instruct

than ten thousand in an unknown tongue. God is not a God of confusion. Do not all be speaking at once and make such confusion that unbelievers shall think you are out of your minds and go away without receiving the knowledge of God's saving power among you. Let the speakers be few and the speaking done in turn. Let there always be an interpreter for him who speaks in an unknown tongue; and when none is present let him hold his gift in subjection. Let all things he done unto edifying." Such in free paraphrase is the earnest exhortation of the Apostle and it gives by implication a most vivid picture of the condition of the early Church and touches the very heart of the question under immediate consideration.

What then shall be our attitude toward the excitement sometimes attendant upon revivals, or toward revivals as accompanied by excitement?

In regard to this question, to which each one of us must give a practical answer for himself, I would mention several things suggested by these two passages of Scripture.

The first is that we ought not to allow ourselves to be in any sense alienated from our brethren at such times. We may not be able to subscribe to all that is said or to approve all that is done: but we cannot afford to stand aloof from them as critics. If they seem to us to have fallen into grave error of doctrine or practice we may express our views frankly in private, or, if the necessity is forced upon us, in public too (though the greatest circumspection will be called for here); but we must do this as brethren bound to them by the strongest, closest of ties, and as those who are fully in sympathy with revivals as the work of God among men. Strong and manifest brotherly love is the only fulcrum possible upon which to rest our attempts to move them. When that is gone all is gone so far as our influence is concerned. In this respect we may well imitate the Apostle Peter on the day of Pentecost. He entered wholly into the movement. He was neither disturbed nor repelled by the excitement. If he saw anything to disapprove there is no mention of it. With him the working of the Spirit was far more than the speaking with tongues. He dismisses the criticisms of the mockers with a word and passes on to the glorious thought of salvation, salvation free to all who call upon the name of the Lord Jesus Christ, his life, his work, his death, his resurrection, his exaltation at the right hand of God to be a Prince and a Saviour are his high themes; and the people are turned away from their wonder and perplexity and mocking to their own sinfulness; and the duties of faith and repentance, and the privilege of salvation through Christ are urgently pressed upon them as the true significance of this gift of the Spirit of God.

And this brings as to our second point, viz., that while excitement as attending the working of the Spirit in the early church was clearly recognized, it from the first held a subordinate position. It was not regarded as an end in itself. There was no effort to "get up" an excitement. The gift of tongues, important as it was as a sign to the early Church is mentioned again but twice in the book of the Acts of the Apostle, and as we know afterward entirely disappeared, although the working of the Spirit remained. Although St. Peter shared the gift his speech was doubtless in the language commonly used by him, and when we are told of the great ingathering of believers, the 3,000 in a day, and later of 5,000, it is not because of nor in connection with the speaking with tongues, but with the hearing of the preached word. And St. Paul, although he could thank God that he spake with tongues more than all the others, held the gift in strict subjection to his great purpose of being edifying to others. Here we have a principle by which we can both test and regulate revivals. A revival which does not bring increased desire and effort to acquaint others with the way of life may well be regarded with suspicion; and those rejoicing in the rich spiritual gifts of a revival can know assuredly that the best way of retaining those gifts as a permanent possession is to use them in publishing the knowledge of salvation to others. There is no outlet for religious excitement so healthful as activity in Gospel work. Men filled with the Spirit of God should take of the things of Christ and show them to their waiting brethren. There is time for only a brief reference to the question of the necessity of revivals.

It is often said that we should always be in a revived state, and that therefore such special seasons are unnatural and unnecessary. To this it may be replied that while such a constant state of spirituality is beyond question desirable, the progress of the Church has been, in fact, largely by means of special advances, of great onward movements which have lifted the Church to higher ground than it had before occupied. This testimony of history was anticipated in the character of this first great revival which was a special gift to those who had already received the Spirit of God into their hearts. It was those to whom He had said, "Receive ye the Holy Ghost," that our Lord commanded, "Tarry ye in the city till ye be clothed with power from on high." Would it be possible to state the necessity of the special power of the Spirit in stronger terms? The crucified and risen Redeemer had just commanded his few disciples to carry into all the world the proclamation of salvation; but recognizing that they have not power in themselves to accomplish the great task before them, He commands them to wait; to wait although multitudes are dying in their sins; to wait, although the Pharisees are shutting up the kingdom of Heaven to both themselves and others; to wait, although the great Roman world is daily sinking in debauchery and crime without God and hope in the world;" to wait, "Till ye be clothed with power from

on high."

This command is but the embodiment in imperative form of Christ's words (John xv. 5), "Apart from me ye can do nothing;" words which the Christian worker and especially the worker in foreign lands, needs to carry on his heart as a reminder of the limitations under which he works. I have said "as a reminder of his limitations:" true, but also as a reminder of the grand possibilities with which the Master has crowned him. Here is the question concerning revivals compared with which all others sink into insignificance: Are Christ's words of promise fully believed by us? Are they living truths in our hearts? "It is expedient for you that I go away." "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." If of these words we can say, "Lord I believe," must we not add "Help thou mine unbelief?" That was a grand message which the Apostle Peter was commissioned to declare on the day of Pentecost, "I will pour out my spirit upon all flesh." But even Peter saw but as through a glass darkly. Jewish culture greatly limited his horizon. For him "All flesh" was all Jewish flesh, and it was not till a special vision from heaven had been thrice repeated and its meaning interpreted to the still doubting apostle by the coming of the messengers of Cornelius and the story of the latter's own vision, that Peter could say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." May not our eyes be holden in some such way? May not our culture—our boasted culture—have narrowed or distorted our vision? May we not have, also, something of the affectation of culture which makes us hypercritical of everything which savors of enthusiasm? Might the words of a recent writer concerning our Lord be truthfully said of us, "It pleased him to see men pressing into the kingdom rudely and violently; for his love was strong, and where love is, even wisdom and refinement will not be fastidious?"\*

Are we ready to throw ourselves completely upon the Lord's promises? What is the secret of Mr. Moody's power? and why do we not have corresponding results to our labor? Do we say that we

<sup>\*</sup> Dr. Bruce in "The Training of the Twelve."

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have not equal natural gifts, or equally favourable circumstances and opportunities? But are not the natural advantages largely on the other side? Mr. Moody himself tells us that when he first preached in England he thought that the clergymen present, some of whom sat with bowed heads through the service did so because they were ashamed of his preaching. And an English clergyman writes of that work as follows: "While mighty masters of music and poetry are studying all the laws of art, and threading all the myriad mazes of harmony, while bishops and deans, archdeacons and canons are elaborately endeavoring to consolidate and adorn the edifice of Christianity, behold a common, uncultured, kindly, nasal man, with a single singer of affecting doggerel, steps on our shores and becomes the channel of infusing into our English Society a new flood of spiritual life, of which princesses and legislators and ministers both of State and Church press to drink."

Surely the secret is not in external circumstances. Mr. Moody says that he went there bearing on his mind this sentence: "It remains to be seen what God will do by the man who fully trusts him." Here is the secret, the secret of power. Faith lays hold of an infinite though invisible Force. "According to your faith," is the measure of blessing for an individual or a generation. Hence we cannot judge of God's work in the future by what He has done in the past. It yet remains to be seen what God will do in Japan by the foreign missionary, male or female, or by the native worker who fully trusts him.

We cannot fail to notice that the hand-maidens also were to receive the gifts of the spirit; and that the daughters as well as the sons were to prophesy. It may be that the richest lessons of faith and blessing are to come from our sisters. I have recently read the account given by a young English lady,\* the daughter of an Oxford professor, of her efforts to lead the rough working men of England to the Saviour. Some of her sentences have such a thrill of life about them, and show such a firm grasp of the eternal verities, such a clear apprehension of the grand possibilities open to every Christian that I take one or two of them for the closing words of my paper. "If there is one truth that I have grasped more strongly than another it is this: Only be sure of your duty, and there must be an infinite store of force in God which you can lay hold of to do it with, as an engineer lays hold of a force in nature and drives his engine right through the granite bases of an Alp. If you are sure it is God's will you should do it. Then 'I can't' must be a lie on the lips that repeat 'I believe in the Holy Ghost."

<sup>\*</sup> Miss Ellice Hopkins' Women's Work for working men.

## THE CHINAMAN IN CHRISTIAN LANDS VIEWED FROM A CHRISTIAN STAND-POINT.

BY REV. H. V. NOYES.

THE Chinaman! The shrewd Chinaman, as some say; the stolid Chinaman! as others say. The peaceable Chinaman! as some say; the turbulent Chinaman! as others say. The industrious Chinaman! The much-abused Chinaman! The imcomprehensible Chinaman!

This Chinaman, whatever he has, or has not been in the past, bids fair to be an important factor in the future of this world's history. For he not only belongs to a very important nation, but he is also making his way persistently into other nations, in all parts of the earth. He is doing this too in spite of the most strenuous, and often angry efforts to keep him back. These efforts are made in different lands. They are made by means of popular clamor, reinforced by the persistent effort of many who hold the reins of power, and these supported also by treaty stipulation and by legislative action.

But no difference how high the stormy waves of opposition rise, no difference how fiercely the blasts of unreasonable fury smite him in the face, the *patient* Chinaman, with one careful eye fixed on his own interests, and the other on the world around him, goes quietly on, minding his own business, making himself indispensably useful to those who abuse him, pushing his way, always forward, never backward, and lets the *storms blow themselves away*.

When shut out from the United States, he goes to British Columbia and the Sandwich Islands. When shut out from the Sandwich Islands, he finds his way to Mexico or Brazil, and if these places should fail he would be sure to find some other place waiting for him; for the world has an immense amount of work to be done, and the Chinaman is willing to do it for a reasonable compensation. Therefore, no difference what is said, the fact remains that a considerable part of the rest of the world wants the Chinaman, and the Chinaman wants what he can get from the rest of the world. And so he is likely to go on emigrating perseveringly until to all his other titles the world will yet add one more and call him the irrepressible Chinaman.

It is almost ludicrous to think how he has turned the tables on civilized countries. Not many years have passed since we used to read such language as this in regard to the exclusiveness of China. "The whole earth is a common heritage given to man by the Creator, and no tribe or nation has any right to close its doors and shut up its products and its blessings from the rest of the world. Nor has a nation the right to forbid its citizens from going to other lands, or those of other lands from coming within its own borders. So long as guiltless of crime, men ought to have the undisputed

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right to go when and to what countries they please." Such propositions were laid down as though they were axioms right politically, and right morally. But now the urgent exhortation is coming to the Chinese from all quarters, "By all means stay at home—better do it willingly, if not we intend to compel you; we close our doors against you, and that on the ground that nations have the right to say who may come within their borders; nevertheless we still expect to urge upon you the necessity of opening up your country more fully to trade with us."

Neither legislative exactment however, nor bitter complaint, is likely to prevent the Chinese from continuing to emigrate and certainly cannot alter the fact that there are hundreds of thousands of them already living outside of China. They are in the United States, in British Columbia, in Mexico, in Peru, in Brazil, in British Guiana, in the West India Islands, in Australia, in New Zealand, in Mauritius, in the Sandwich Islands, in the Philippine Islands, in Malacca, in Siam, in Japan, and a few are beginning an emigration to European countries by setting up shops in London. Gradually too more and more of them are joining the number of those, "Who go down to the sea in ships, who do business on the great waters."

Gold was the powerful magnet that drew them from their ancient seclusion and led them to settle in Western lands. It was the discovery of this precious metal, in the mountains and sands of California, in the year 1848, that brought the Chinese to that land. In 1849, 300 came; in 1850, 450; in 1851, 2,700. Then foreign shipping merchants in China took up the matter, and by glowing accounts of the wealth of the "Golden Hills" induced a much larger emigration, amounting in 1852 to more than 18,000. This emigration has gone on, spreading up and down the coast of America, and to the islands of the Pacific Ocean. The same powerful motive which drew the Chinese to these distant places, holds them there still, viz., gold and silver not dug so much from the hills, as gained in the operations of trade, and also by patient, faithful labor. This is their motive, but in the Christian heart there rises, almost involuntarily the question whether, "He who doeth according to His will in the army of heaven, and among the inhabitants of the earth," has not another purpose, and designs that many of these people, in their wanderings, shall find and bring back to their own land that which is far more precious than gold or silver.

It is to some points connected with such a view that the present inquiry is directed, and will therefore refer specially to those Chinese who have emigrated to *Christian* lands, viz., the United

States, the British Colonies, and the Sandwich Islands.

How do Christians in these lands regard them? How ought they to regard them? What ought they to do for them? How can

Christian effort for them there and Christian effort in China be made to so co-operate as to be mutually helpful?

These are some of the questions which naturally arise and which it is the object of this paper to discuss.

I.

How do Christians in Christian lands regard the Chinese among them?

(I) With curiosity undoubtedly, especially on first acquaintance. Their strange appearance, dress, and mode of life is sufficient to insure this. Curiosity however often goes farther, and wishes that the unbridged gulf of a strange language did not lie in the way of an inquiry into the mysteries of a Chinaman's mind and heart.

(2) After curiosity is satisfied, some regard them with indifference and some with aversion.

For this an excuse may be found in the habits of many of the Chinese. Still it is a very uncharitable view which looks only at these habits, and persistently keeps out of sight those redeeming traits which certainly exist. We can appreciate too how the inhabitants of a well-built city may feel that "the Chinese quarter is an eye sore." Yet they ought to be just enough to bear in mind that there are few cities where there are not other "eye sores" made by others than the Chinese.

(3) But there are those who call themselves Christians, who regard the Chinese among them with a bitter hatred, which is anything but Christian. They sometimes carry this so far as to refuse to assist in giving them Christian instruction. We can understand how men from political, or other motives, may wish that Chinese immigration should not be encouraged, but to object to giving these heathen immigrants Christian instruction is in itself a thing so heathenish, that we fail to understand how it can be reconciled with true Christianity. And yet the writer, while in California, knew of churches who refused to allow Sabbath Schools for the Chinese to be established on their premises. He was informed that one fine Church building was fired and burned to the ground, because a Chinese Sabbath School was held in it, and that some wealthy men, who were supposed to know something about the burning, offered to pay the money necessary to rebuild the church, provided that the members, on their part would give their promise not to reestablish the Chinese Sabbath School, and that this promise was actually given and the church rebuilt. Let us hope there may have been some mistake about this information, but if true, how could anything else be expected than that the curse of God would rest on such a recreant church. How could He be expected to give spiritual life to a church that had made such "a covenant with death?"

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(4) But there are Christians, and we trust that their name is legion, who, finding these heathen among them, feel that it is their bounden duty, and their privilege as well, to give them that gospel which is "the power of God unto salvation to every one that believeth;" that in God's providence it is more than likely that they have been brought to Christian lands for the very purpose of receiving deep and abiding impressions of Christianity; and that many of them will not only accept the gospel for themselves, but will also be "Light bearers," bearing the light of life back to many darkened cities and villages in their own land. These Christians meet with many difficulties in their efforts, not the least of which is the difference of language. But earnestly and patiently they are endeavoring to overcome every difficulty and meet faithfully the responsibilities which God has laid upon them.

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How ought Christians to regard the Chinese in Christian lands?

This question has just been answered. They ought to regard them as those do who are taking an interest in them, and laboring for their spiritual good. The very fact that the Chinese are so badly treated by many, gives all the better opportunity to make a powerful impression upon them by Christian kindness. It is like a dark back-ground which makes the light of Christian character seem all the brighter. Those who cannot speak a word to them in their own language, can by kind treatment set in contrast with the abuse of others, make impressions upon them, favorable to Christianity which will last as long as life.

III.

What ought Christians in Christian lands to do for the Chinese among them?

This question may be answered, in large part, by an account of what has been already done. We begin with the work in the United States where, as shown by the last census, there are about 105,000 Chinese. They first settled on the Pacific coast, and largely in San Francisco and the neighboring cities and villages. This was naturally so, as for a long time there was no easy method of communication across the wide wilderness that lay between California and the other states of the Union.

The first mission work done for them was by the Presbyterian Board of Foreign Missions, which in 1852, stationed Rev. Wm. Speer, D.D., in San Francisco. He began his work, as he himself states, among the sick, opened a dispensary and also commenced regular preaching. "A church was organized November 6th, 1853, composed of several men who had been members in China. This was the first Chinese church in the New World. The first elder was

Lai Sam, a brother-in-law of Leung A-fah, who was the first Native Protestant preacher of Christ in connection with modern missions to China." Dr. Speer's successors in the work, following it up most earnestly and faithfully, have been Rev. A. W. Loomis, D.D., Rev. I. M. Condit, J. G. Kerr, M.D., and Rev. A. J. Kerr. These with the exception of Dr. Kerr, are still in California, in charge of the work in San Francisco, Oakland, Sacramento, San Jose and other places. At some of these places are Chinese churches with a goodly membership. Successful work for Chinese women has been carried on by the Woman's Board of Missions, and a pleasant Home has been established for them in San Francisco, where thorough instruction in Christian doctrine is given.

The Baptist church was next in the field. Rev. J. L. Shuck, who had been a missionary in China, established in 1854, a chapel for the Chinese in Sacramento. He continued his work until the civil war. Rev. R. H. Graves, D.D., of Canton, while on a visit home, in 1870, re-commenced work for the Chinese in San Francisco. Rev. J. Frances, Rev. E. Z. Simmons, and Rev. J. B. Hartwell, now in charge at San Francisco, have continued the work until the present time. In 1874, Rev. E. Z. Simmons started a work in Portland, Oregon, which has grown into a church of 70 members. is largely self-supporting, and sends generous contributions for the work in China. This mission has also an unusually successful work in Demarara, commenced by a Chinese preacher, Mr. Lau Fuk. He was at first supported by Rev. Geo. Müller of Bristol. The church there has now 270 members. It is self-sustaining and sends money annually to China for Mission work. The amount raised last year for church purposes was over \$3,000.

The Episcopal Church had a Mission in San Francisco in 1855 and 1856 under the care of Rev. E. W. Syle. We believe the work has been continued in connection with a native agency, but are not

able to give particulars.

The Methodist Episcopal Church, in 1868, opened a Mission in San Francisco, which is now, and has been from the beginning, under the efficient superintendence of Rev. O. Gibson, D.D., who had been for twelve years a missionary at Foochow. A large Mission House has been built, a flourishing school kept up, an encouraging work for women carried on, and a church established. Schools have also been opened in Oakland and other places.

The Congregationalists have also been carrying on missionary work for the Chinese in San Francisco, and other places through the American Missionary Association, and in connection with local churches. Their work is superintended by Rev. W. C. Pond, and instruction and preaching in Chinese are by a native agency. During the present year they have had in all 15 schools in operation.

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The United Presbyterians have had a mission in Los Angeles since the beginning of 1878. Two years earlier, the Presbyterian Board of Foreign Missions had commenced the work, but they afterwards sold their property to the United Presbyterian Board with the general understanding that their work there was also transferred to that Board. Rev. J. C. Nevins, who had just returned from Canton, and who spoke the Chinese language, as few have ever been able to do, took charge of the work. The result has not been exactly what had been anticipated. The so-called "Chinese Young Men's Christian Association," to which we shall refer again, encouraged by some local support, set themselves in stubborn opposition to Mr. Nevins' work from the beginning, to their own exceeding detriment, if their real object was to gain, or disseminate a knowledge of Christian truth. They thus cast from themselves the best opportunity they could then find, or are likely soon to find, of obtaining such knowledge. If we may judge from those who have come back to us here in Canton, Mr. Nevins is doing a most excellent work in the way of careful Bible instruction. No Chinese have ever come to us from any quarter more thoroughly versed in Biblical knowledge than two who have returned from his instruction at Los Angeles, to be efficient helpers in our work here. We shall be glad to have many more of the same kind.

This view of what is being done for the Chinese, in the United States, would not be complete without referring to the fact that the opposition to them in California has recently been the means of scattering them far more widely through the country. This scattering is doubtless better for them, and enlarges the opportunity for doing them good. It has given rise to the establishment, during the past few years in all the principal cities, where they are, of Sabbath Schools and evening schools for their benefit. This work will doubtless increase more and more. The statistics for New York may be given as a specimen of other cities:—No. of schools 13; scholars enrolled in three months 670; Average attendance 350; No. of communicants 25. The numbers for Brooklyn closely approximate to one-half of those for New York.

We turn to the Sandwich Islands. Work for the Chinese there was commenced some years ago by Rev. S. C. Damon, D.D., who, in connection with his other pastoral duties, has always taken a deep interest in these people. Some three years ago, his son, Mr. F. W. Damon, took charge of the work, under appointment of "The American Board of Commissioners for Foreign Missions."\* Since then he has visited all the plantations where the 20,000 Chinese on the island of Hawaii are employed. He is assisted by some good native help, and the work is on a very satisfactory basis.

<sup>\* [</sup>Under appointment by the Hawaiian Board of Missions, assisted pecuniarily by the A.B.C.F.M. Editor Chinese Recorder.]

A fine chapel has been built at Honolulu, to which the Chinese subscribed liberally. There are some 300 Chinese Christians on the island. Besides doing much in the way of self-support, they have sent generous contributions for the work in China.

The Australian Conference of the English Wesleyan Church has a mission to the Chinese in that country, which is under the care of Rev. C. Youngman. We are not able to give details.

The Presbyterians of Australia have also a mission to the Chinese there, formerly superintended by Rev. D. Vrooman. We suppose that since his departure, native agency has continued the work of preaching in Chinese, but we have no recent information.

The Presbyterian Church in New Zealand has appointed Mr. A. Don, to work for the Chinese there. He has entered upon his work, with much zeal, and last year succeeded in getting a good chapel erected for the Chinese, to which they subscribed liberally although very few are as yet Christians.

From the fact that Christian books, in the Chinese language, have been sent for from British Columbia, we know that Christian work for the Chinese inmigrants has been inaugurated there, but we are not aware how extensive it is.

Rev. Geo. Piercy, formerly a missionary in Canton, has commenced work in London and has a school of 25 pupils one of whom has applied for baptism.

Work too has been commenced for the Chinese in Japan of whom there are about 4,000. This land though not yet on the list of Christian countries, bids fair to be placed there soon. A Chinese Sunday School was commenced in Yokohama in 1882, by Mrs. M. White. She had as co-laborers Mrs. H. Loomis, Miss Porter and Miss Winn. An intelligent Chinaman, who understood English, also gave assistance. A school for teaching English has since been established, and Dr. Fuan Chin, a Christian Chinaman, who has lived ten years in California, is employed as a teacher. A resident Chinese merchant gives his presence at the religious services and substantial pecuniary aid. Mr. Chin, a native preacher formerly connected with the Presbyterian Mission of Canton, and a man of excellent ability, gives good assistance at the meetings held on Friday and Sunday evenings. The work, commenced by private enterprise, has recently been taken up by the Union Church. We hope the Chinese may catch something of the blessed influences that seem of late to have impressed so powerfully many of the Japanese.

The above account answers very much the question—What ought to be done for the Chinese in Christian lands? Only let the good work go on increasing more and more. Begun a little more than thirty years ago, it is already so extensive as to give much pertinence to our next inquiry.

(To be continued.)

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#### ASIA RECONSTRUCTED FROM CHINESE SOURCES.

BY T. W. KINGSMILL.

MR. E. H. PARKER does me the honour of a notice in the Chinese Recorder, Jan.-Feb. 1885, p. 32. He says, "Mr. Kingsmill's translation of the Shih (Sic) Ki Chapter on Ta Yüan in the local Asiatic Society's Journal for 1879, though it contains three or four unusually serious mistranslations, and several over sanguine philological identifications, is not so very bad a production after all."

Without seeking to recall the age of Julian and Pauthier I may make a few remarks on this somewhat vague charge. First; as to the general assertion of three or four serious mistranslations, I may be fairly entitled to form an opinion of my own on the ancient language. To knowledge of the modern I make no claim. If the so-called serious mistranslations are really so, I shall be glad to correct them, and will feel grateful to Mr. Parker for the opportunity. The same remark I may extend to the philological identifications. Most of them are amplifications of facts already proved on other authority. It is however regrettable that for the most part our students of Chinese are totally ignorant of the external literature on the subject, and have never taken the trouble to search for themselves the large mass of classical, as well as Indian, Mohammedan and Parsee works bearing on the topic. Dr. F. Hirth, I fear, stands almost alone amongst Chinese scholars as having recognized the necessity of these investigations. When however Mr. Parker compares me in invidious terms with Dr. Hirth it is possible he has not studied the topic sufficiently to see that my researches on the ancient geography of Eastern Turkestan scarcely touch those of Dr. Hirth on Asia west of the Pamîr.

With these remarks I may proceed to clear the ground for future research, by pointing out to Mr. Parker those identifications in my paper which may be considered as absolutely established.

1st. That the Hiung-nû were Turks. Mr. Parker may leave out of his calculations for the nonce my philological proofs in the China Review (Vol. VII. 387). Klaproth so far back as the year 1826 (Tableaux Historiques de l' Asie, pp. 101 et seq.) established the fact. This Howorth (History of the Mongols, I. p. 31) confirms with his great authority. The extraordinary idea of their being Huns originated I believe with De Guignes, a very bad authority, of whom Howorth (O.C. xviii.) remarks, "nor is this portion of De Guignes' work very satisfactory. We have considerably advanced in our knowledge of the period since his day."

2nd. The identification of Yu tien with Khotan. This is due to Abel-Remusat, Histoire de la Ville de Khoten (A.D. 1820).

3rd. The position of Charchan, Shen-shen or Lowlan. This is due to Col. Yule (Marco Polo, Vol. I. 179; Vol. II. 475); see also Vivien de St. Martin (Memoir Analytique appended to Julien's Voyages des Pèlerins Buddistes, Vol. II. 428).

4th. Ansih and Parthia. This has never been doubtful. The philological identification of 安息 with the country of the Arsaks (Arsacidæ) is however due to myself.

5th. The Yueh-ti with the Ephthalitæ. This was proved by Vivien de St. Martin in a review of the destruction of the Græco-Bactrian kingdom; and is adopted by all later Orientalists.

6th. The Wu-suns with the Asii or Asiani. For this I alone am responsible, but was led to it by a careful comparison of the Greek authorities, Strabo, Ptolemy and Arrian.

7th. Ta-yūan with Yarkand. I may also claim this, but the careful student will perceive I have only accepted it on the strongest grounds. One error in the paper I may here correct. 抗節 is not to be identified with the Che-mo-t'o-na of Yuen Chwang. It probably lay to the north of the Salt marsh.

It will thus be seen that the framework of my sketch was already prepared for me; I had only in fact to enter on the labours of my predecessors and clothe the bare skeleton with flesh and blood. Until some scholar arise better skilled than myself in the phonetic equivalents of the ancient language, my philological identifications, confirmed as they are by geographical research, may be ad interim respected.

I am however much indebted to Mr. Parker for his translations from the P'ei-wan-yün-fu, but may proceed *seriatim* to point out a considerable number of errors. The numbers prefixed refer to the numeration of his paragraphs.

2. Here and elsewhere the unpardonable error of calling the Hiung-nû Huns takes away from the value of the notices. 目 類 Mao-tun could never have been Matuk; the phonetic value is Vardun or Val-dun. Bactria was a geographical, not tribal name, for the country adjoining the upper Oxus; its name in old Zend was Bâkhdi, whence its Greek appellation. The Greek Kingdom of Bactria was founded B.C. 256 under Diodotus while the 月底 were still in undisturbed possession of Kansuh. The connexion of the Yueh-ti (not Yueh-chi) with Bactria was not till after 176 B.C. There is no racial nor phonetic relation between the two. After the destruction of the Greek Kingdom Bactria was overrun by the 大夏 Tokhars and the 月底 Ephthalîtæ, and in mediæval times was known as Tochâr-i-stan from the former. I am quite at a loss to surmise what Mr. Parker implies by the Mooz Tagh here; the

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Nan-shan is the range of mountains south of Tun-hwang, and still preserves its ancient appellation. The Turkish name according to Prejavalski is the Altyn-tagh. The 差 again were not Ugro-Tartars but Kurus. Mr. Parker has been treading on dangerous grounds in his ethnological essays; he should practice creeping before trying to walk, much less to fly.

 Perhaps Mr. Parker would give some information of Caratæ and its connexion with Kashgar. I am ignorant on the subject.

7. The Wusuns lived along the upper Jaxartes; the Comedan Mts. formed part of the Pamîr.

17. Surely 海 does not mean to touch. The 圆泡 is probably the Temurto or Issyk-kul, but is certainly not the Aral. Without the original it is impossible to comprehend the paragraph.

18. The equivalent of the Ts'ung-ling is the Kizil-yart range in the Pamîr. Belur tagh is the outcome of a blunder of De Lisle's. See Yule (Jour. R. G. S. xlii. 476).

20. Su-lê 疏勤 is the Sûrâk of the Bundahish, and is properly the valley of the Jaxartes. I believe by the Chinese it is used for Kashgar as stated, but the reason is difficult to explain.

28. 西王 母 does not mean Western King's Mother; the characters are simple phonetics.

29. 弱水 does not mean "weak-water;" it means dead or decayed water. The inhabitants in Mesopotamia and the neighbouring countries still cross their rivers on inflated skins.

32. The capital of Ta-hia 藍 市城 referred to was Darapsa, probably for Darampsa, mentioned by Strabo. Drangiana was a country not a town.

37. 大食 Ta-shih is not Tadjik; it is the Persian Ta-zi, i.e. Arabian. See Vambery's Sketches in Central Asia, p. 337.

38, 39, 40. It is impossible to follow these without the original.

46. Why should 身 Shen be pronounced 捐 Kwan? Mr. Parker will find in the majority of cases that these glosses of the commentators are utterly untrustworthy. 身毒 is simply a name for India, in Zend Hapta Hindu, the Vedic Saptasindhava; modern Scinde. Later it was called 天竺; the phonetic values are almost identical.

51. 润 國 is Sthâneswara, not Yunnan, where elephants are not used as beasts of burden.

55. 胡 人 does not mean Tartar.

57. Mr. Parker should lay to heart the statement about Turks and Hiung-nû.

60. Ts'ung-ling does not mean Onion range. The first character is phonetic; its value is Dar.

With paragraph 82 Mr. Parker begins some extracts from the Shi-ki in the course of which he introduces many of his old errors with some new ones.

86. The 西海 is not to be taken here or elsewhere in the Shi-ki as the Caspian: it is simply the Western Sea. Szema Tstien knew of nothing beyond Parthia. Once he alludes to Aral as the Northern Sea.

87. T'iao-chi is the representative of Persian Zaranj, the Greek Sarangia or Drangiana. Szema Ts'ien and the later writers seem to include with it Kermania and made it extend to the Persian Gulf, here called the 两 指.

89. It was the depopulated country of The Th that the Wusuns

were invited to occupy.

94. Mr. Parker has here corrected an error in my translation. 紧泛 然 taken by me to be proper names Kiao-ts'ze and Anjen are used in their natural sense. I trust readers of my paper will correct it accordingly. Mr. Parker is himself in error in the last sentence: it should be read "When the Hiung-nû had broken up the Yueh-ti." This event had happened anterior to their move to Bactria, and was the cause of their migration.

95. 養馬 means something more than "splendid horses." I prefer to leave the word untranslated for reasons mentioned in

my paper.

102. Mr. Parker's suggestion is worthy of notice; I cannot however see my way to accept it. My notes give d as the original initial of 師. The original of the name of 貳 師 may be considered a moot point.

In page 47 Mr. Parker speaks of the 秦 men within the walls of Urh-shi whom the king employed to sink wells. I am of opinion that these Sîrs were not Chinese but Syrians, especially as nothing is said of their release by the Chinese general on the surrender of the city. In his note on page 49 he refers to my restoration of the ancient sound of 秦 as Sîr=Greek Sêr in Sêres, Syr in Syria (see Chinese Review, v. 357). As there is little new under the sun, and most original discoveries have occurred to many minds, I was not surprised to learn from Dr. Hirth that the same identification had been suggested by a French Orientalist fifty years ago. I have unfortunately omitted to take note of the passage.

In conclusion I may remark that Chinese students could much advance our knowledge if instead of carping at one another's efforts they should each be prepared to accept the proved conclusions of the others. Every one is liable to errors in such a task, but there is better work to be done than in interminable wrangling.

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#### NOTE-LI-KIEN AND TA-TS'IN.

The following explanation of the use in the Hau Han Shu of the expression 犂 鞬 Lû-kien as another name for 大秦 or Syria suggests itself as the true solution of the mystery.

In the Shi-ki the phrase 黎 軒 Li-kîen or Li-ken is distinctly applied to Samarkand lying north of Parthia and north-west of K<sup>4</sup>ang-kü or Kashgar, where the character 犂 is clearly denoted as representing the sound AR.

Applying the information thus obtained to the other we may transliterate & as Arkîen, and this is simply the nearest phonetic rendering of Greek 'Αρχεῖου, the "Government."

The "Magistracy," or "Government," was probably the short colloquial expression for  $\dot{\eta}$   $\Sigma \nu \rho \iota \kappa \dot{\alpha}$   $\dot{\alpha} \rho \chi \dot{\eta}$  as the Italians called Liguria, the "Provincia" (Province), and we at the moment denominate the British provinces in North America simply the "Dominion."

It is, of course, possible, as the word came to China through Parthian sources that like Stamboul with the Turks for  $\dot{\epsilon}\iota\varsigma \tau\dot{\eta}\nu$   $\pi\delta\delta\iota\nu$ , Arkîen stood for  $(\dot{\epsilon}\epsilon\varsigma \tau\dot{\eta}\nu)$  'Aρχ $\dot{\eta}\nu$ , but I think the identification with the form 'Aρχ $\epsilon\bar{\iota}$ ον, above, preferable.

#### ON THE SQUARE BAMBOO.\*

By D. J. MACGOWAN, M.D.

AS I am not a botanist this communication will be found to lack technical value; but that is of little moment, as the scientific description of this anomalous variety of bamboo devolves on Sir Joseph Hooker himself.

Its geographical range is from 25° to 30° N., litoral, and Westward further than I have been able to discover. Unlike other varieties of the bamboo at this place, its shoots are developed in Autumn, not in Spring. They sprout in September, or October, and grow until arrested by December's cold. In the Spring following, their growth recommences when the grass attains its full height—ten to fifteen feet. The lower portion of the culms bristles with short spines; in the second or third year their squareness is far less striking than when matured by several years' growth; that quality is sometimes so marked that a native botanist describes them as

<sup>•</sup> Written in reply to a request of Sir Joseph Hooker, Superintendent of Kew Gardens, made through Earl Granville, Sir Harry Parkes and Consul E. H. Parker. Sir Joseph Hooker had seen a note in the North-China Herald by Dr. Macgowan on the square bamboo of Wenchow, and desired corroberative information on the anomaly from China.

appearing like rods pared by cutting instruments. I have seldom found the corners more sharply defined than in the largest of the specimens herewith transmitted.

It is cultivated chiefly for an ornament in gardens, and in temple courts; the longer stems (sometimes an inch and a half through) are used for staves, the smaller and less squarish, for stems of opium pipes, and the smaller and less mature for tobacco pipes.\*

Its anomalousness is attributed by the Chinese to supernatural powers, occult agencies varying with each district. The Ningpo Gazetteer tells how Ko Hung, the most famous (fourth century A.D.) thrust his chopsticks (slender bamboo rods, pared square) into the ground at Spiritual Peak monastery, near that city, which by thaumaturgical art he caused to take root and to appear as a new variety of bamboo square.

Specimens have been placed in Wardian cases and as soon as their viability is assured they shall be transmitted to Kew Gardens through Consul Parker.†

With the prepared specimen of square bamboo for the museum I send also specimens of the bearded bamboo, as they illustrate an art peculiar to Wenchow which is capable of being imitated in the tropical and sub-tropical regions of India. This bamboo is called "bearded," or "hairy" because of the appearance presented on the surface of the husks of the shoots (it is the shoots of this plant that supply our tables with one of our most prized esculents). The matured, are cut in sections of about half a foot, and then slit and boiled for two hours in water; before the boiling is half completed some lime is added, that alkali rendering the material less liable to attacks of insects. Boiling renders the cilinders flexible; they are then flattened and subjected to pressure until they become absolutely dry, which takes about ten days. When properly dried they retain their sheet-like form; the silicious surface is pared off and also the inner surface, until the latter presents a white appearance, when the sheets are ready for carving or perforating, and are useful for inlaid work. Elegant scrolls are made by glueing on delicate bamboo fret-work representing scenery or giving poetic complimentary verses, after the manner of paper scrolls. Specimens being sent of this curious work, further description is unnecessary.

<sup>•</sup> Attached to one of the specimens of pipes that I send for the Museum is a tobacco pouch containing (1) a sample of Wenchow tobacco and (2) one of the shredded leaves imported from Ningpo;—the bag itself is made of coarse Wenchow stick; the paper enclosing the tobacco is made from the hairy bamboo, finer specimens of which I also enclose, and also a piece of very coarse paper made of the shoot shells.

<sup>\*</sup> Mr. Parker forwarded the plants immediately.

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#### THE ENGLISH PRESBYTERIAN MISSION, SWATOW, FOR 1884.

By REV. H. W. MACKENZIE.

At our Central Station, Swatow, we have the following:-

(1) The Theological College, with 18 students and Resident Tutor; (2) The Middle (Boys' Boarding) School, with 20 Boys and 2 Pupil Teachers; (3) The Girls' Boarding School, with 25 Girls, Matron, and Teacher; (4) The Bible-Women's House, with 9 Women and Resident Teacher.

Our Out-stations number 22, of which 4 are, for the most part, under the charge of a Chinese Pastor, who is wholly supported by the congregations to whom he ministers. The number of Preachers available for conducting the Sabbath services at these Stations is Some of these men have charge of two Stations, and at some of the more unimportant ones the work is very much left to the chapel keepers, who are fairly intelligent Christians, and to regular weekly visits from some of our students. During the year, 59 visits have been paid by the foreign missionaries. At some of the Out-stations there is no progress whatever; there has rather been decay and failure. At most of them there have been some converts gathered in, and at several there is still a considerable number of applicants for baptism. The number of our Station schools is 9, with 81 pupils. These are all taught by Christian teachers who have had more or less training in the Middle School, or College, at Swatow. The more promising boys in these country schools will, we hope, enter the Middle School, with a view to their subsequent training in the college for becoming teachers and The nearest of our stations is about 9 miles from Swatow, the most distant about 120, i.e., five or six days' journey.

On the 31st December, 1884, the total number of members in full communion was 791, and the total membership of adults and children (including members under suspension) was 1,104. Nine of the congregations have been organized as churches, and we find that the Elders and Deacons are on the whole decidedly helpful in caring for the Church-members, some of them manifesting a watchful and zealous spirit in this important work.

The ordinary meetings of the Swatow Presbytery are held twice a year, in May and October. Since this Presbytery was formed in 1880, we have found the Chinese office-bearers taking an increasing interest in Church affairs, and its work has considerably helped both to create and foster a feeling of unity among the several congregations, and to stir up the Christians to their duties in regard to various matters of importance. It is important to note that the

Presbytery is quite independent of the Presbyterian Church of England, having no ecclesiastical connection with it whatever.

This brief notice would be very incomplete without some reference to our Medical Mission work. During the year the total number of patients attended to in the Swatow Hospital was 5,485, and it is worthy of special mention that the daily average of inpatients for the same time was about 200. The patients came from over 1,500 cities, towns, and villages in the surrounding country. The Gospel is preached to them daily, the Missionaries and the Senior Hospital Assistants taking regular part in this work. Many of the patients came forward, seeking baptism, and from among such applicants 20 were received. But we have reason to believe that, besides these additions to the church as the result of the work in the Hospital, many of the patients who have made no profession of Christianity, yet have given up the worship of idols, and now pray to the living and true God, and make known to their friends the truth which they have learned.

I have not, in the foregoing, included the Statistics of the Hakka Mission of the Presbyterian Church of England. Until recently that Mission had its head-quarters in Swatow, and its Statistics were not made out separately. It is now established at Ng-kang-phu, a large village, or rather group of villages, about 60 miles north-west of Swatow, and right in among the Hakka people. I send herewith a brief notice of the Mission, written by the Rev. D. MacIver. Of course the Swatow and Ng-kang-phu Missions, being both supported by the same church and being closely connected in various ways, have a good deal in common; it is merely the difference of dialect between the two fields that makes it necessary to have separate centres and operations.

We have not yet been able to make out how much money was contributed for church purposes during the past year; but for 1883 the total amount contributed by the members connected with both Missions was at least 1,000 dollars. Of this amount over 120 dollars were contributed by the four congregations that have called a Native Pastor; this sum includes his salary and travelling expenses. About 200 dollars were subscribed to a fund started by the Presbytery to assist in paying the Preachers' salaries. The remainder was paid for various church purposes, e.g., the building, renting, or repairing of Chapels, ordinary chapel expenses, schools, the support of the poor, &c. In regard to this matter of native contributions we have to admit that there is still a lamentable lack on the part of the converts. Many, we are persuaded, give much less than they ought to give, and some of the better-off give less

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The ing, ols, tive ack uch less than their poorer fellow-Christians. It does not help the matter to say that in the West, in lands long under Christian influences, there is still much backwardness in giving for Christ's sake. In China we have ourselves to blame to some extent, I daresay. For in the beginning of our work, among the earlier converts, and at the stations first opened, we were not sufficiently on our guard against doing for the converts what they should have done for themselves in the way of defraying expenses. It would be a long story to go into details on this subject, but the longer I live among the Chinese, the more I am convinced that it is for the best interests of the Church in China that the foreign missionaries should in every possible way make the converts pay from the beginning for all manner of Church expenses, and out-and-out refuse to expend foreign money for objects for which the Chinese themselves may reasonably be expected to pay.

In concluding this summary of the present state of our work, I would remark that it is matter for profound thankfulness to God, who giveth the increase, that during the last 25 years over 1,400 adults have been baptized in connection with our Mission at this port, that there is now a native church having (in connection with both centres) over 1,000 communicants, and that over 30 stations have been opened in the surrounding region. There is certainly no ground for elation or self-complacency; much rather for sorrow and humiliation on our part and on the part of our Chinese fellow-Christians, that we have been so slow to believe, so prone to err and to come short of using to the full our splendid opportunities. Much, much land yet remains to be possessed. Idolatry, judging by the repairing of old temples and shrines and the building of new, is still almost as prevalent as ever, and we have but touched the fringe and outside of that huge, horrid fabric which Satan has raised in this dark land. We are, however, on the winning side. The record of the past has much to encourage and stimulate, if it has also much to warn and instruct us. And therefore, still looking to our Lord and Master-for we are but servants, doing his work, in his name and by his grace,—we go on hopefully to the work of this new year of grace, 1885.

SWATOW, 17th February.

#### THE SWATOW PRESETTERIAN HAKKA MISSION, 1884.

BY REV. D. MACIVER.

THIS mission works among the Hakka-speaking people in the north-east of the Canton province. The work was carried on from 1870 to 1880 by Hoklo-speaking missionaries residing at Swatow. Since then it has been conducted by agents specially set apart for Hakka work, who have their residence in the Hakka country. The foreign staff consists of two ordained and one medical missionary. One of the ordained missionaries is also a medical man.

During 1884 the number of adults received into the church was 25—thus making the total number of adult members 211. There are 4 regular preachers, and an equal number of student-preachers; there is, in addition, a theological class with 8 students. At Ng-kang-phu there is an upper boys' school, the pupils of which have been drafted from the various out-station schools. Of these latter there have been six in operation during the year. At all of them the pupils pay for their education. Medical work receives a large share of attention—from the fact that there are two medical men on the staff. There is a dispensary at Ng-kang-phu where 2,390 patients have been treated; of these about 200 were in-patients. The medical men itinerate through the region; some of them resided for a few months in the district city of Ta-fu.

As to the matter of self-support, the native congregations meet all the current expenses of the various chapels, and contribute more or less liberally to the support of the preachers.

#### THE WAR AT NINGPO.

By REV. J. BUTLER.

IN writing the history of War, a prominent place must be given to the rumors which precede and accompany actual hostilities. The "rumors of War" often create more mischief than the real warfare. Such has been the case at Ningpo.

When the news of the French victories at Foochow reached our city, the excitement rose rapidly, and the fears already aroused were intensified by the rumor that the French fleet had been seen coming up the coast, with the purpose of taking Chusan and Ningpo. The 26th of August is a day that will be long remembered in the history of Ningpo.

The moving of families from the city to places of safety in the country, which had been going on for several preceding days, on the 26th of August, worked up into a panic, and towards evening the whole city seemed to be in commotion. At this juncture, whether

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by accident or design, the report was set in motion that the French were coming up the river, and would soon be at the gates of the city.

Hereupon commenced a scene of the wildest and most pitiable description. The cry ran through every street that the French were near, and the inhabitants, old and young, rich and poor, in wild confusion, rushed for the city gates, and all night long the stream of affrighted people poured out of every gate of the city. Mothers carrying their babes in their arms, and leading the older children by the hands, sons and daughters helping their aged parents, the sick carried in chairs or on the backs of their friends, the calling out, in the confusion and darkness, of one member of the family for some missing one—all formed a scene such as it is impossible to describe. The panic abated somewhat towards morning, and the poor people having no houses to go to and no money to hire conveyances, returned to their houses in the city.

But the moving of families went on actively for weeks afterwards, until about eight-tenths of the population had left the city for supposed places of safety in the country. Business was suspended, and suspicion and terror took possession of the people who remained. All this was the result of the "rumors of war."

#### ACTUAL WAR.

The long dreaded French fleet hove in sight on Sunday, March 1st, and moved boldly up to the fortifications at the mouth of the Ningpo river. On the 27th of February they had encountered the Chinese fleet in the harbor of Zih-pu, and after blowing up with torpedoes the two largest and most formidable of the squadron, they pursued the three remaining vessels of the fleet to the mouth of the Ningpo river, when the fugitives found refuge within the barriers. The French were peculiarly desirous of getting possession of these three ships, as they are the pride of the Chinese navy. Having recently come out from Germany, where they were constructed after the best models, with all the latest improvements in speed and armament, they would make valuable prizes. They are also manned by German gunners, which adds much to their efficiency. It is the general opinion, that but for the entrance of these unwelcome visitors to our river, we would have been saved the dangers and hardships of war.

The war vessels were at first ordered to leave the river, by the civil and military authorities here, but their commanders positively refused, and the crews fearing they would have to meet the French, deserted in such numbers that there were not men enough left to work the ships.

#### THE BOMBARDMENT.

The first attack was made on Sunday, March 1st, 2 p.m. As we were going to Church we heard the booming of cannon ten miles down the river, and having had intimation in the morning that the French were at Chinhai, and the port was about to be closed, we were somewhat prepared for the shock of war.

The French ships came up boldly under the guns of the forts, but waited for the latter to begin the firing, which they did rather reluctantly, and then the French promptly replied with their well

directed broadsides.

The fight continued about an hour, when the French retired out of the range of the principal fort on the north side of the river, but where their guns covered the fortifications on the south side.

There was not much damage done on either side; a few wounded Chinese came up to the city, but no deaths were reported on their part. After the first bombardment, desultory firing was kept up between the forts and the ships, almost daily for two weeks; but for the last two weeks, there has been very little firing.

During the first two weeks of the blockade, the French, nearly every night, with steam-launches, and torpedo-boats, attempted to cross the barrier, and reach the fleet inside, with the view of blowing them up. But the Chinese have kept up a strong picket line outside the bar, and thus far they have been able to beat back their enemies.

#### THE PRESENT ASPECT.

The French fleet is still outside of Chinhai; their ships go and come, almost daily, and their numbers vary from four to eight. Now and then merchant steamers and sailing ships are seen along side, from which the fleet gets coal and provisions. Where these supply-ships come from, and who supplies them with stores and coal, is a mystery to the uninitiated. The French have no trouble also, in getting news, or in sending news, though far away from their own land and in an enemy's country. These things sorely puzzle the Chinese, and strongly incline them to the belief that all the other Europeans in China are in league with the French.

In the meantime the Chinese are busy in strengthening their fortifications, and in making more secure the barriers at the mouth of the river. There are about twenty thousand soldiers in the entrenchment, on both sides of the river, and five gun-boats inside the barrier, while the fortifications are mounted with the best Krupp and Armstrong guns.

On the 12th of March, official notice was served on the Consuls that the port of Ningpo was closed to all shipping, native and foreign.

For some time the blockade was carried out strictly, neither junks, fishing-boats, nor foreign vessels of any description, were

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allowed to go in or out; but after a few days, fishing-boats and junks were allowed to pass—not through the main channel, which is blocked, but through a narrow side passage.

#### CONDUCT OF THE FRENCH.

The first reports brought in by junks and fishing-boats gave fearful pictures of the barbarity and injustice of the French. But after a time some of the crews they were said to have beheaded, and some of the junks said to have been robbed and sunk by them, turned up safe and sound in Ningpo. The account of a richly laden junk, with Northern produce, having been captured, by the French, and of her crew being kept in chains, created great excitement in the city, but when a few days after, the junk and crew, appeared in port, and the true story of her capture was heard, the feeling of hatred for the French was changed to something like admiration. A French cruiser over-hauled the junk, and finding that she had a cargo of dates, walnuts, and dried persimmons-which things were good for food—they offered to buy enough to supply the fleet. They allowed the owner to fix his own price which they paid him. At the same time they told the Captain and crew that they might tell all the shipping guilds and merchants at Ningpo, that they, the French would not interfere with trade, only they must not carry contraband of war. The news brought in by several junks that the French treated them honorably and paid for what they took, and that they would not interfere with legitimate trade, relieved greatly the tension in Ningpo, and furnished an outlet for some of the most dangerous elements in the city, viz., the junks and fishermen.

The unearthly yells of the junkmen hoisting their sails, and lifting their anchors which usually cause the sensitive ones to stop their ears, was on this occasion musical. Though the main channel at the month of the river has been effectively blocked, there is a side passage, where junks, at high water, with careful pilotage, can pass. This furnishes a partial relief to the boat population. But there are tens of thousands of unemployed persons in the city and surrounding country in consequence of this war. One thousand coolies are thrown out of employment by the stoppage of the daily Shanghai steamers, and about as many boatmen. Many kinds of business have been suspended, and nearly every branch of trade is paralyzed.

As the supply of British opium through the non-arrival of the steamers is running low, the price has gone up, and the wretched victims of the pipe, many of them poor coolies, are ready for riot or plunder, when they cannot get the means otherwise to buy the destructive drug. Thus far no rioting or plundering has taken place; we have been shut in for a month; the French fleet is still outside of Chinhai; but how long this state of things will last we have no means of determining.

#### PROCLAMATIONS.

Four different proclamations have been put out by the civil authorities of Ningpo, all having reference to the present state of war. The first one was issued last year, to quiet the wide-spread alarm that was circulated about the British and American war vessels that were then in port.

The rumor took possession of the whole city that these war ships, the Daring and Juniatta, were French men-of-war in disguise, and that they had come into port in advance, in order to be ready to attack Ningpo when the French fleet came in sight. So excited had the people become on account of this rumor, that the Tao-tai was compelled to put out a proclamation, "to instruct the people," but unfortunately his statements were not as clear and decisive as should have been expected, in view of so absurd and groundless a rumor. It is thought by many that even the officials themselves strongly suspected a collusion between these war ships and the French. It is certain that many intelligent Ningpo men believed the rumor, and many native Christians were sorely tried on account of this report.

The second proclamation had reference to the victory gained by the Chinese at Chinhai. The French attack on the forts, and their repulse with heavy loss, were narrated-and officers and soldiers were praised in most extravagant language for their skill and bravery—concluding with an exhortation to the people not to fear the inroad of the French. "The defences were strong, the officers and soldiers were skilful and brave, and heaven was propitious." The third proclamation had reference to the price of provisions, particularly rice. Prices went up rapidly when the port was blockaded, and the future looked gloomy. The officials of the city, with commendable promptness, issued vigorous and sensible proclamations to keep down the price of provisions, appealing first to reason and patriotism, and ending with threats of punishment. The fourth proclamation had reference to the protection of Foreigners. Foreign nations had treaties with China, and they were all at peace with her except France. The citizens of these countries must be respected. The houses and places of worship of Foreigners must not be molested, and even Frenchmen who were passing peaceful callings must not be molested, and the sisters, who were engaged in works of charity, must not be annoyed. On the whole the Ningpo officials have acted generously and promptly, in their efforts to protect Foreign interests, and their conduct in protecting French citizens and French property, while the French nation is fighting them, is worthy of all praise.

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# Echoes from Ather Lands.

THE RATIO OF INCREASE.

The Rev. B. C. Henry, of Canton, in The Foreign Missionary for February, makes the following comparative statements:-"As a matter of history, in connection with our Presbyterian Mission, it may be said that at the end of the first ten years after its establishment, there was but one solitary convert; at the end of the second ten years there were less than ten; at the end of the third ten years the number had reached one hundred, while during the last ten years, which are just completed, the whole number received has been 700. The ratio of increase in the other missions has been very much the same, so that we have in connection with the Churches in Canton a native Christian community numbering about 4,400; and if we include those in Hongkong and Swatow, which belong to the province of Canton, we have an aggregate of nearly 7,000 Christians. During the last seven years the Churches in Canton have just doubled their membership; that is, during these seven years as many have been received as during the previous thirty-seven years. We may put the comparison in another way, which carries great force to many. It is just 302 years since the first Roman Catholic missionaries entered the province of Canton, and after three centuries of work they report 20,000 converts; while Protestant Missions, after 40 years of work, show 7,000."

#### ANTI-FOREIGN FEELING.

The Presbyterian Banner of January 7th, contains a letter from Rev. H. Corbett, written during a journey. The Governor of the province had promised the United States Consul at Chefoo to issue proclamations for the protection of native Christians. Mr. Corbett writes:—"When I reached this district ten days ago, where the officers and people have united in persecuting the Christians the past summer, I found that no proclamations had been posted, and the Christians did not dare to meet except by stealth, lest they should be arrested and beaten on false charges. In many places the people seemed to fear to come within sound of my voice." Mr. Corbett called on the chief officer of the district, who received him with marked politeness, and was full of promises, but the missionary could not but distrust him in view of what had taken place—false charges, cruel beatings, loss of time and property.

#### MORE MISSIONARIES NEEDED IN CHINA.

The Rev. J. V. N. Talmage, D.D., writing home under date of November 13th, pleads for China in the following cogent words:—

"We are feeling more and more need of reinforcements from But we have heard (not, however, directly from our secretaries, and therefore trust the report may not be true) that the Board fear they will not be able to send us reinforcements, because of want of funds. Can this be so? Why this discrimination against China? The appropriations either to India or Japan are nearly three times greater than those to China, while the field in China is much larger than that in India, and about ten times as large as that in Japan. Perhaps some will say that this discrimination in favor of Japan is right because God is giving greater blessing to the work in Japan. Are they sure of this? Suppose a farmer should give three times as much expense and labor in the cultivation of a plot of one acre as to a field of ten acres, would it be strange if the one acre plot looked more flourishing? Yet to repay equally the care spent on it, the one acre plot should yield thirty-fold more than any one acre of the larger field. But I would not say one word to decrease the contributions and prayers of the Church in behalf of Japan or India. I only beg that they may be proportionately increased in behalf of China, and then we shall see if there does not come a proportional blessing. The field in China in many respects may be, and I suppose is a harder field than either Japan or India, but it is a field equally worth working."

#### PRESECUTION OF ROMAN CATHOLICS.

The London and China Express gives us the following items of painful interest:—

"The Missions Catholiques gives the translation of an order lately promulgated by the Governor of Foochow, directing that all missionaries and Christians be expelled from that province. The Russian Minister at Peking having made representations on the subject, the Tsung-li Yamên replied that the order was issued without its consent. The same periodical publishes a letter from Eastern Tong King, which is not occupied by the French, but whither the Annamite mandarins and others have fled. The province (Thanh-Hoa) is said to be in a terrible state of anarchy, the mandarins revenging themselves on the priests and Christians. During the last fourteen months six missionaries and a large number of natives have fallen victims.

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"The French aggressions in Annam are causing the infliction of much suffering on the Romanist missionaries in the interior of China. Those brave pioneers of civilisation are enduring some terrible persecutions in various parts of the country, in Kuang-tung and Eight Counties or Hsiens, in which were till lately numerous missions and thousands of converts, have been ransacked by bands of anti-Christian, anti-French, patriots. The missions have been entirely destroyed, and the property of the French priests, as well as of the native Christians, has been pillaged. No one appears to have been killed, but a systematic destruction of the mission property and that of native Christians appears to have been the rule. Father Bodinier, a clever and liberal-minded priest of great experience in the Tsun Yi Fu Prefectural city, has been advised to fly to Szu-Ch'uan, or elsewhere, for safety. Another priest, Father Bouchard, took refuge from the violence of a mob in the Yamên of the General and Commandant of the Tsung-yi Garrison, and whilst there is said to have been poisoned by arsenic. Fortunately for him, the dose was so large that he was able to discover the mischief done, and succeeded in relieving himself by applying an antidote. Many other priests are now hiding with their poor converts wherever they can find a refuge from the violence of the mobs that seek to harm them. When these things become generally known we may hear of further persecutions in other provinces."

#### WOMEN SURGEONS.

"Surgical, as distinguished from Medical Women, are hardly as yet recognised by the public in this country. In the East, however, a different state of things prevails, and we have received an account in the North China Daily News of November last of an operation, one of the most severe known even in modern surgery, having been successfully performed by a woman, Miss Elizabeth Reifsnyder, of the American Woman's Union Mission. This lady is now engaged in founding a hospital for native women in Shanghai, which is being designed and constructed with all the recent improvements in sanitary science. Her patient, a native woman, was suffering from an enormous internal tumour, which was successfully removed by Dr. Reifsnyder, the patient making a perfect and rapid recovery. It is satisfactory to hear of the good feeling which, in China at least, prevails between the medical practitioners of the two sexes. Miss Reifsnyder's hospital being not yet completed, she sought and obtained the good offices of the medical men attached to St. Luke's Hospital, Hongkew, where the patient was accommodated with a suitable room and attendance."—The Queen.

## Aur Book Cable.

The Illustrated Catalogue of The Chinese Collection of Exhibits\* for the International Health Exhibition, London, 1884, published by the Imperial Maritime Customs, makes a very respectable pamphlet of 189 pages. It is divided into twenty six chapters, covering such items as, Dress, Bridal Ceremony, Specimens of Silks, Satins, Grass-cloth, Shoes, Funeral Ceremony, Ovens, Sedan Chair, Peking Cart, Wheelbarrow, Bows and Arrows, Stoves, Furniture, Soapstone-ware, Grain and Pulse, Restaurant, Decorations, Shops, and Chinese Music. A number of coarse illustrations, can hardly be said to adorn the Catalogue. As is fitting for such a literary land as China, some forty pages are devoted to Books. Only three of these pages are however occupied with purely native literature. Five pages, embracing some 60 different works, are the products of the so-called "Shanghai," or Kiangnan, Arsenal, covering a wide range of scientific subjects. By far the most prominent name among the translators of these works is Mr. J. Fryer, while that of Dr. Y. J. Allen appears frequently. About thirty pages are covered with a list of the publications of Protestant Missions, in fourteen different languages. We cannot now analyse this list; but, besides the Scriptures and Religious books, the names of about seventy works are given, on such subjects as History, Geogra-phy, Political Economy, Natural Philosophy, Mathematics, nomy, Storms, Geology, Music. Chemistry, and Medicine.

\* [Kelly & Walsh, \$1.50.]

From the editor of the "China Mail," we receive a valuable series of articles reprinted from that Daily, on The Revenue of China-a study of special interest at the present time. The results of these investigations are that the sources of revenue are: -1. Land tax, portion payable in silver, Taels 20,000,000; 2. Land tax, Rice tribute, Rice levy, 7,000,000; 3. Salt Gabel and Likin 9,000,000; 4. Maritime Customs under Foreign supervision, 13,000,000; 5. Native Customs 5,000,000; 6. Likin 9,500,000making a total of Taels 64,000,000. Of this the Imperial Government appears to get, for Imperial purposes, its share of the Customs, and a sum averaging Taels 7,000,000 from the various provinces, together with certain special contributions. called for from time to time by the Board of Revenue from the Provincial Funds. Says the author: "All the evidence we meet with in China goes to show that this country is so heavily taxed, that it is utterly impossible by any legitimate means to increase the yield." The suggestion is made that Likin and all inland taxation on trade should be abolished on every thing but salt, and the loss be made up by increased duties on opium, native and foreign -Taels 150 on foreign, and Taels 75 on native, opium-which should vield, at the least, Taels 3,000,000. "But a reform of this or any other nature implies honest agents to carry it out, and until there is some prospect of honesty being insisted on from Head-quarters, all suggestions of the kind are useless."

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# Editorial Aotes and Alissionary Aews.

Editorial.

The least we can do is to thank our friends, and those of The Recorder, for the many encouraging words we have of late received. We have by no means attained to our ideal, and have much before us which we hope in due time to accomplish. We are thankful for the various offers of assistance we have received, and for the various favors already in hand. Our present difficulties arise, not from a want of articles for the literary part of the journal, but from the limited space at our command-so limited that we fear some may be troubled by not seeing their communications in print earlier than we shall be able to arrange. We beg for a charitable consideration from all such. It is always one of the thorns in the editorial rose, that the editor may bring trouble upon himself, both by printing, and by not printing, the productions of his patrons upon whose approval his interests so closely depend. In this connection we will venture a suggestion. Now that The Recorder has become a Monthly, something of change is called for in the nature of the articles. What we need are short, spicy, condensed, and readable papers-not usually exceeding eight or ten printed pages, and if they fall below eight pages, so much the better, usually. We know the tyrany of prescribing the measure of inspiration that should be exercised by men of genius; but we know also that the thoughts of a writer, may be held largely in command, and may be expressed more or less wordily. We speak for the less wordy, and more thought-full, productions of our friends.

Besides these more substantial

thought and fact, we hope to receive many fragments of news from all parts of the Chinese field. We will try and economize all that may come to hand.

PERSONAL ITEMS.

It may not be generally known that the Rev. T. M. Yates, D.D., not long since received the offer of the Presidency of his Alma Mater. Lake Forest College, North Carolina. Attractive as the offer must in many respects have been, he declined it, preferring to remain at his present post in Shanghai.

We note with pleasure the return of Rev. W. McGregor, of the English Presbyterian Mission, to Amoy; and also that of Rev. T. Bryson of the London Society Mission formerly of Hankow.

On the other hand, our numbers are diminished-we will hope only temporarily-by the departure of the Rev. J. Innocent of Tientsin, the Rt. Rev. J. S. Burdon of Hongkong, Rev. W. Ashmore, D.D., of Swatow, and Rev. G. Cockburn of Ichang, and Rev. W. S. Ament of Peking. The return of Mr. Ament to China is however uncertain, in consequence of filial obligations at home.

The Rev. T. P. Crawford, D.D., of Tungchow Fu, recently passed through our metropolis, on his way to America, to engage, as we learned from him, in more fully informing the home churches regarding the wants of China, and regarding the best methods of missionary work. We also gathered that he has in hand some literary project regard-ing the Patriarchal Dynasties.

From the Quarterly Record of the National Bible Society of Scotland, for January, we learn that Mr. W. H. Murray, of Peking, has had a successful year's work. "In a re-Leyden jars, charged with electric cent visit to Mongolia he disposed of 7,506 portions of Scripture, and in the twelve months his issues have nearly reached 20,000. One of his 'blind boys' is now organist in the chapel of the London Missionary Society in Peking."

## THE BOOK AND TRACT SOCIETY OF CHINA.

We have received from Rev. Alexander Williamson, LL.D., the Honorary Secretary of the Foreign Committee of the above newly organized Society, its first Prospectus, containing the list of officers, a statement regarding the origin of the Society, its nature, work and aims, with its constitution, and a "List of School Books already Published and on Sale," with those in preparation. The worthy Secretary of its Foreign Committee has evidently expended a great amount of effective labor in securing the co-operation of so many distinguished men as Officers and Directors, under the Presidency of His Grace the Duke of Argyll. The document is too extended for reproduction in our columns, which is to be the less regretted, as it has no doubt already had wide circulation.

The objects and principles of the Society are stated to be the same as those of the Religious Tract Society of London, and it is hoped to secure a permanent supply of new books on different subjects every season, and to start a periodical of a high character.

There is a Home and a Foreign Committee. The Foreign Committee consists of Rev. Wm. Muirhead, Chairman and Treasurer; John Fryer, Esq., Honorary General Editor; Rev. Alex. Williamson, LL.D., Honorary Secretary; and the Right Rev. Bishop Burdon, Rev. Dr. Young J. Allen, Rev. Dr. J. Chalmers, Rev. G. S. Owen, Rev. E. Faber, Rev. D. Hill, Rev. R. Lechler, Rev. H. L. Mackenzie, and Rev. Timothy Richard.

All this is very admirable and desirable, but, if we mistake not, there may be some practical diffi-

culties in the full execution of the plan. In the first place, no reference seems to have been had to the several Tract Societies already in the field, in which a large share of the missionary talent and energy of the land are enlisted. And again, it looks as though it were taken for granted that "The School and Text Book Committee," appointed by the General Conference of Missionaries in 1877, and which has done such efficient work, will vacate its important sphere, and that "the works already published, and those in hand, with the stock of engravings and stereotypes and other preparations already made, will form the nucleus of the Society"an arrangement with which we should suppose the Committee may not find itself able to comply, in view of its relations to the general body of missionaries in China.

\* \* We have been permitted to see Secretary Thompson's Report to the London Missionary Society regarding his visit to China from March 30th to June 16th, 1883. As it is however "Printed for the use of the Directors," we do not feel at liberty to use it as we otherwise should. The twenty four closely packed folio pages give evidence in every line of a faculty for gaining and imparting information, especially valuable in a Secretary. It is recommended that at least six additional missionaries be sent to China without delay-two of whom should be medical men, one for Hongkong and one for Tientsin. If the Mongolian Mission be undertaken, other two men will be needed, one of whom should be a medical missionary. Two ladies are required for Amoy, and two for Shanghai. A map is appended with those portions shaded which are under regular visitation by the missionaries of the Society, and it is well remarked that "were all the Societies now at work in China similarly indicated, the portion untouched would still far exceed those shaded."

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#### HOSPITAL REPORTS.

We have before us the Medical Missionary Hospital Reports for 1874, of Chin-chow and Fatshan. The Chin-chow Hospital and Dispensary, in connection with the Amoy Mission of the Church of England, is under the care of David Grant, M.B., C.M. Dr. Grant reports 491 in-patients, and 12,685 visits of 3,345 out-patients, besides 73 cases seen at their homes, not including cholera patients. "We had," says the report, "a most agreeable class of people attending the Hospital last year, who, as a rule, were very grateful for any benefit received."

The Wesleyan Missionary Hospital at Fatshan, 15 miles from Canton, is under the care of Drs. Wenyon and MacDonald, with Mr. Anton Andersson as apothecary. It is a large establishment with more than 150 beds. Relief is not altogether gratuitous, in-patients being asked to pay a small entrance fee, and to provide their own food; private rooms are let for two dollars a month. For visits to private patients at their homes, a fee of one dollar is required. Notwithstanding the excitements of the year, and the partial destruction of two mission chapels in the town, the hospital, though threatened, escaped actual molestation. In-patients numbered 722; out-patients, 4,486; patients visited at home, 67; making a total of 5,275 new cases, which with 4,363 old cases, made a grand total of 9,638 attendances.

The Central China Religious Tract Society sends us its Ninth Annual Report. Its issues during 1884 amounted to 347,285 publications, and its income and expenditure to upwards of 2,500 Taels. It does not itself undertake the work of circulation, simply however for the want of available funds. Eight colporteurs employed by the National Bible Society of Scotland have disseminated tracts freely, generally priated for its Missions in China

receiving "no salary beyond the proceeds of the books they sell, nor have they required more books than in value would equal the sum they might claim as wages." Three new tracts have been added to the Catalogue during the year, making the total number fifty-two different publications. The income of the Society consisted mainly of \$1,048 from the London Tract Society, \$1,186 from Sales; and \$109 from Subscriptions.

#### STATISTICS OF MISSIONS.

We print all the statistics that come to hand, even though they come through round-about channels; but we would be much obliged to our friends of the various missions throughout the land if they would, from time to time send us their yearly statistical reports as soon as they are compiled. Each mission is interested in knowing the progress of all the other missions, and these condensed reports are one of the ways in which we learn of each other.

From the statistics of the Foochow Methodist Conference for 1884 the following items are gathered: Members, 1,787, increase 107; Probationers, 950, increase 83; Sunday-school scholars, 1,387; Contributions for support of pastors, \$708, for church building, \$995, for missionary purposes, \$171.

The London Missionary Society in 1884 reported in all China a membership of 2,924.

The London Missionary Society's Mission at Amoy, at its Annual Meeting in March, reports its statistics as follows: - Churches, 23; outstations, 11; membership, 1,525-146 admitted during the year; net gain of 90; contributions, raised and disbursed by themselves, \$2,653, mainly for salaries of pastors, the balance for chapel building, schools, and incidental expenses.

The American Methodist Episcopal Board (North) has appro-

tributed as follows :- In General, \$2,182; Foochow, \$15,804; Central China, \$22,668; North China, \$20,292; West China, \$8,857. For Chinese Missions in the United States there is appropriated \$11,900.

The American Presbyterian Board of Missions (North) reports for 1844, as connected with its China Mission. 33 ordained, 5 lay, and 48 female, American Missionaries; 16 ordained, 34 licentiate, and 134 lay native helpers; 3,302 communicantsa gain in one year of 543-and 2.092 scholars in boarding and day schools. The expenditures for China were \$98,240, and for Chinese in the United States \$15,939.

We learn from Japan that the Protestant Churches in that land, on the 31st, of December, 1884, numbered 120, with a membership of 7,791, and that the contributions of the native Churches for 1884 amounted to \$18,220.88.

We clip the following from The Friend of Honolulu, Sandwich Islands :- "The war in China having resulted in much hardship and persecution to the Christian Chinese in that land, the sympathies of our Christian Chinese on these islands have been enlisted for their suffering brethren in the home land, and at the close of last year a contribution of \$320 was sent forward by them to Rev. Lechler to be distributed among the needy Chinese Christians of southern China, without regard to sect or denomination. The boys also of the Chinese school here made up a little purse among themselves of about eight dollars as their contribution to aid the children of those suffering ones. Surely this is a noble example. By their fruits ye shall know them ' are the words of Christ."

The London Mission, at Tientsin are strongly augmenting their forces. The Rev. T. Bryson, after laboring for seventeen years at Hankow and Wuchang has, on account that on an average one hundred

for 1885, a total of \$69,803, dis- of Mrs. Bryson's health, removed thither. Besides that, Mrs. Lance has arrived in order to commence work among the native women, thus opening out a new and necessary work in connection with the Church there. We hear also that before the close of the year the medical staff will be augmented.

#### EVANGELISTIC EFFORTS.

The Rev. J. L. Stuart writes as follows from Hangchow on the 20th of March :- " On the third day of the Chinese year, February 17th. all the missionaries of this city and their native assistants, organized themselves into a society whose object is the mutual improvement of the members in Christian grace, and the preaching of the gospel to those who do not generally attend our street chapels. We propose to hold monthly meetings for conference and prayer, and to keep up daily preaching in the open air in some place of concourse in the city. The society consists of twenty working members, who are arranged into four companies of five each-two missionaries and three native helpers. Each company is on duty for one week in the open-air preaching service. The daily open-air preaching begun on February 22nd, and has been kept up now for one month. The plan is to meet at a convenient place for prayer at 2.30 P.M., and then proceed in company to the place of preaching. For the first two weeks the city hill was chosen as the place of preaching, and then a change was made to a place near the centre of the city, which is the Vanity Fair of the city. services are always begun and closed with prayer, and there are two turns at preaching, each person speaking about fifteen minutes on some topic previously assigned him. The audiences vary in number, from a few tens to two hundred. One who has been at some pains to count and estimate the number of hearers which is constantly changing, thinks

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and sixty persons listen during two hours every day. If the crowd be supposed to change entirely every half hour, the result will be six hundred and forty who listen for that length of time each day. The one very remarkable feature of the service is, the almost total absence, so far, of any effort to disturb the meetings; and this during the time when the excitement over the war news was probably at its height in this city, as it was just after hearing of the first attack on Chinhai. On March 17th, we held our second monthly meeting, and on a comparison of views, it was found that there was a perfect unanimity of opinion as to the desirability of keeping up the preaching services. Some of the native helpers say 'The more I have of it the more I want.' Some of the incidental benefits are those derived by the We learn preachers themselves. from each other, both in manner and matter, and at the monthly meetings speak freely of what is best to be said or left unsaid. No doubt we provoke each others zeal And again we exhibit to ourselves and the Christians, and also to the heathen, the essential unity of Christians, though we may belong to different nations and to different communions. We try to keep up the preaching in the street chapels just as usual.

#### POPULATION OF CHINA.

population of other lands; and yet a paper by Sir Richard Temple, read before the "Statistical Society," in London, on the 17th of February, is not without interest. Sir Richard Temple drew comparisons between the populations of India and of China. The area of the two countries are about equalabout 11 millions of square miles. In both countries there are long basins watered by great rivers, and numerous mountain chains, amongst the off-shoots of which there are branching vallies. Many tracts are thinly inhabited, while others are very densely populated. In India the average is 184 souls to the square mile, the area being 1,377,450 square miles, and the population 253,941,309 souls. The area of China Proper is 1,533,650 square miles, which with the Indian average of 184 to the square mile, would give China a population of 282,191,600 souls. These data are worked out with great detail regarding each province, making allowance for the different characters of the different provinces, and applying the averages as to similar regions in India; but we must refer the reader who desires the figures, to the report given of the paper in The London and China Express for February 20th. The President, Sir Rawson W. Rawson, called attention to the fact that Sir Rutherford Alcock, in an article in The Contemporary Review, 1882, estimated the area of China at 1,348,000 square miles, and the average population at 268, which would make a total population of

# Missionary Journal.

### Births, Marriages, & Deaths.

#### BIRTHS.

AT Wuchang, on the 20th of March, the wife of the Rev. H. Sowerby, of a daughter.

AT Chefoo, on the 31st of March, the wife of Rev. O. H. Chapin, of a son. AT Chinkiang, on the 2nd of April, the wife of Rev. S. W. Woodall, of a daughter.

#### MARRIAGES.

AT the Chapel of the American Presbyterian Mission, Peking, March 14th, 1885, in presence of Hon. John Russel Young, U.S. Minister, by Rev. John Wherry, Rev. J. N. B. SMITH, of Shanghai, to Miss Fannie M. Strong, of Peking—both of the American Presbyterian Mission (North).

On March 17th, at The Trinity Cathedral, Shanghai, by Rev. F. R. Smith, Mr. George King, of Hanchung, Shensi, to Miss Harriet Black, both of the China Inland Mission.

On March, 27th at the Cathedral, Shanghai, by the Rev. F. R. Smith, M.A., FREIDRICK BROWN, Missionary, Chefoo, to Agnes, second daughter of George Barker, Esq., of Lea Bridge House, Cromford, Derbyshire, England.

#### DEATHS.

On the 10th of February, at Albany, New York, U.S.A., after a long illness, Mrs. Mary Pruyn, formerly of the Woman's Union Mission, Shanghai.

### Arrivals and Departures.

ARRIVALS.—At Shanghai, March 18th, from London: Messrs. Stanley P. Smith, B.A., C. T. Studd, B.A., Montagu Beauchamp, B.A., Rev.W. W. Casells, M.A., Arthur Polhil-Turner, B.A., Cecil Polhil-Turner, and T. D. Hoste; all of the China Inland Mission.

At Shanghai, March 26th, Rev. T. Bryson and wife and three children; and Mrs. Lancs and daughter; all of the London Missionary Society, Tientsin.

At Shanghai, March 26th, Rev. Mr. and Mrs. Herbert Dixon (late of the Congo Mission), for Shensi; and Mr. J. Russell Watson, M.B., M.R.C.S., and Mrs. Watson, L.K. Q.C.P.J., and Rev. C. Spurgeon Medhurst, for Shantung, all of the English Baptist Mission; also Misses Barker and Chapman, of British and Foreign Bible Society.

At Shanghai, April 3rd, Rev. T. C. Fulton, of the Irish Presbyterian Church, for Newchwang.

DEPARTURES.—From Shanghai, 27th March, Rev. Mr. and Mrs., and Miss Innocent, of Methodist New Connection Mission, for England.

From Shanghai, April 2nd, Rev. W. S. and Mrs. Ament, of A.B.C. F.M. Mission, for San Francisco.

From Shanghai, April, 5th Mr. and Mrs. W. D. RUDLAND, of China Inland Mission; and Rev. Mr. and Mrs. J. Bell, of the Wesleyan Mission; all for England.

From Shanghai, April 9th, Mr. O. Stalman, wife and child, Mr. J. F. Broumton and wife, of China Inland Mission; also Rev. G. Cockburn, wife and child, of Church of Scotland Mission; also Mrs. A. Olssen, of British and Foreign Bible Society; all for England.

From Shanghai, April 9th, Rev. T. P. CRAWFORD, D.D., of American Baptist Mission (South), Shantung, for San Francisco. 5.]

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